

June 5
1930

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"The laying on of hands is the sign or way marked out (for the healing of the sick) by James, and the custom of the ancient Saints as ordered by the Lord, and we cannot obtain the blessing by pursuing any other course except the way marked out by the Lord."—
JOSEPH SMITH.

No. 23, Vol. 92

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THE SPREAD OF TRUTH

PRESIDENT HEBER J. GRANT

(Concluded from page 407)

THE one thing I rejoice in is that people are beginning to know that if we are judged by the standard laid down by the Saviour of the world, they cannot help but respect us. What was the first great commandment of God? To multiply and replenish the earth. We have a high birth-rate, higher than the average of any state in the Union. We have a low death-rate. I have been engaged in the insurance business for fifty-eight years. We have had a lower death-rate than the great life insurance companies. A wicked people never have a low death-rate. We have had a low divorce rate. We have had a low insanity rate.

The ex-governor of Arizona remarked upon one occasion in a public speech that the "Mormon" pioneers of Utah who had gone over into Arizona and settled there, the early pioneers of Arizona, were among the choicest and best of people in that state. He said: "In one particular they are being robbed of their share of the public moneys of this state. In proportion to their numbers they are being robbed of two thousand five hundred to three thousand per cent. of their share of the criminal taxes, because they are entitled to have twenty-five or thirty inmates in the state penitentiary, and have but one. Then again, they are being robbed in that they are entitled to six, seven or eight in the insane asylum, and they do not have one."

The very first time I went to Arizona after hearing this, I

quoted the governor, and the district judge arose in the audience and said: "Mr. Grant, I am the district judge. That one was from Apache county, and he has since been pardoned."

A year or so after that, Governor Campbell, who was successor to Governor Hunt who made the statement that I have quoted, was here at a convention of all the governors of the different states. They come into our splendid office building to pay respects to the Presidency of the Church, and as I shook hands with Governor Campbell, I told him what I had heard that Governor Hunt had said and of the one person in the state penitentiary being pardoned. He said: "That is correct. He was from Apache county and he has been pardoned."

LATTER-DAY SAINT CHARACTERISTICS

When people stop to reflect upon the statement of the Saviour: "By their fruits ye shall know them," and then examine into the record made by the Latter-day Saints, we are not afraid of the decision that shall be made regarding our people. We rejoice that we are becoming known for just what we are.

I know from my contact with people in early days of the vindictiveness regarding plural marriage. I have had very many men say: "Why, Mr. Grant, it is a crime morally, intellectually and physically against the posterity of these polygamous marriages." I have said, "I am under the necessity of acknowledging the truth of that statement, because I am the last son of the last wife, and I am a horrible example intellectually, physically and morally, of the fruits of plural marriage among the 'Mormons.'"

I can think of nothing that is more gratifying to me than this wonderful change that has come over the people of the world.

I am reminded of an incident wherein a young man applied for a prominent position for which his predecessor had received a salary and commission of a little over thirty thousand dollars (£6,000) a year. This was in one of the outlying states where the "Mormons" have but few members in comparison with others. In this particular state, I do not think we have five per cent. of the entire population. The man who had the position to offer said to the young man: "You are a 'Mormon'?"

"O, no," said the young man, "I have outgrown that."

The gentleman said: "Well, we are considering your application with others. Come around at a later date."

In the meantime he sent for the president of the stake and said: "What is the matter with that young man? He thought that by announcing that he had outgrown 'Mormonism' he would get the job. Unless you can vouch for his honesty," said this gentleman to the stake president, "he will not get the job. What has he done?"

The stake president said, "Well, he has been studying psychology, and he thinks he has outgrown 'Mormonism.' But I can

say to you that I think he is an honourable and energetic young man."

"Then," said the gentleman, "we will give him the position."

The word "Mormon" to-day is a synonym for an honourable, upright, sober, industrious person, provided the person who is a "Mormon" is living up to his religion.

WORD OF WISDOM

We are fundamentally for prohibition. As Latter-day Saints we have as you all know—and if there are any strangers here I announce to them—that we have in our Church what is known as the Word of Wisdom, which is a revelation given to Joseph Smith, in which we are told to leave hot drinks (and Joseph Smith interpreted "hot drinks" to mean tea and coffee), tobacco and liquor alone; that tobacco is not good for man, and that liquor is not good for man, except for the washing of the body. We are promised that if we obey the Word of Wisdom, it will give us physical strength, whereby the destroying angel shall pass us by as he did the children of Israel. And we are promised that we shall have hidden treasures of knowledge if we live in accordance with the Word of Wisdom.

It is only fair to say to our friends who may have honoured us with their presence here this afternoon, that we have more than one thousand bishops and presidents of branches in this Church, from Canada to Mexico, and they each have two counselors, and that each bishopric and branch presidency has a clerk. So that we have more than four thousand men in the different wards of this Church who must pledge themselves to keep the Word of Wisdom, or we do not install them in office. Occasionally, men do not live up to their pledges; but unless they repent, we tender them their resignation, and of course they accept it, as they cannot help themselves.

In addition, we have more than one hundred stakes in the Church. A stake includes from five to ten or twelve wards. There are a president, two counselors, a high council of twelve and a stake clerk in each of these stakes. We have more than two thousand men as officers of these stakes who make the same pledge to obey the Word of Wisdom. Therefore, so far as we are concerned, we absolutely believe and endorse most heartily, always have and always expect to, this remarkable and wonderful statement which I am about to read to you, by a man who was loved perhaps as much as any man has been while occupying the presidential chair of the United States after the Civil War closed. Some terrible things were said about him just before the war started and while it was in progress. Lincoln said:

Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the revolution never to violate in the

least particular, the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honour. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the character of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be written in primers, in spelling books, and almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation.

As I said before, we are fundamentally in favour of prohibition, and we feel that any man who violates the prohibition law, the Eighteenth Amendment, as long as it is in force, is encouraging anarchy and shows a lack of that patriotism which should be in the mind and heart of every true citizen.

LIBERTY WILL PREVAIL

I wish to say to our friends who are visiting with us here to-day, that the Latter-day Saints believe and have taught from the beginning that God raised up the men who wrote the Constitution of this country, that it was an inspired document.

It was my privilege to be one of the men who worked to make a success of the Liberty Loan drives. I was chairman of two of the drives for the state of Utah until I became the president of the Apostles. I was present in California at a convention known as the Patriotic Committee of One Thousand. And then we had a smaller meeting, and I was permitted to be a speaker at both of these meetings. In the latter meeting, there was quite a feeling that it looked as though the enemies of the United States and of our allies were going to win. These men were saying that the outcome looked very dubious. I said: "There are some people who have no fear in regard to this matter, and those people are the 'Mormons.' Why? Because we not only believe in the Bible, but we believe in the Book of Mormon as a divinely inspired record, that it is the Holy Scripture of the forefathers of the American Indians, that it gives a sacred history of many of their prophets and others. In the Book of Mormon we find the statement recorded that this land—America—is a land of liberty. So we are not afraid of the Kaiser ever winning the war. We are convinced that God is on our side in this great conflict."

JOSIAH QUINCY'S IMPRESSION OF JOSEPH SMITH

I rejoice in the wonderful change that has come and the manifestation of good-will toward our people. We are glad that people are beginning to acknowledge that Joseph Smith was a very remarkable and wonderful man. Although it has been

quoted by me a great many times, I am going to close my remarks by quoting from Josiah Quincy, at one time the mayor of the great city of Boston, a man who was acquainted with many leading men of his time. He paid a most remarkable tribute to the Prophet Joseph Smith. For the sake of our friends who are here as tourists—the Latter-day Saints have heard this quotation many times—I have decided to read it before the conclusion of my remarks here to-day.

It is by no means improbable that some future textbook for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and imposters are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not the wonderful influence which as a rogue to be criminated but as phenomenon to be explained. The most vital questions Americans are asking each other to-day have to do with this man and what he has left us. . . . A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the Prophet had a presentiment of what was before him. "I am going like a lamb to the slaughter," he is reported to have said, "but I am calm as a summer's morning. I have a conscience void of offense and shall die innocent." I have no theory to advance respecting this extraordinary man. I shall simply give the facts of my intercourse with him.

PERSONAL CHARACTERISTICS OF THE PROPHET

A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mold which was to shape the feelings of so many thousands of his fellow-mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The like-

ness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance. . . .

We then went on to talk of politics. Smith recognized the curse and iniquity of slavery, though he opposed the methods of the abolitionists. His plan was for the nation to pay for the slaves from the sale of the public lands. "Congress," he said, "should be compelled to take this course, by petitions from all parts of the country; but the petitioners must disclaim all alliance with those who would disturb the rights of property recognized by the Constitution and which foment insurrection." It may be worth while to remark that Smith's plan was publicly advocated eleven years later by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Ralph Waldo Emerson declared that it should be met in accordance "with the interest of the South and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indian slaves." He further says that the "United States will be brought to give every inch of their public lands for a purpose like this." We, who can look back upon the terrible cost of the fratricidal war, which put an end to slavery, now say that such a solution of the difficulty would have been worthy of a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print, as well as in conversation, to the same course in 1844?

PROPHET'S FARSIGHTEDNESS

We, as Latter-day Saints, say that God, through His inspired prophet, Joseph Smith, pointed the way to save the vast loss of human life and the breaking of hearts and the vast waste of money which the rebellion brought, by selling public lands to buy the slaves.

If the atmosphere of men's opinions was stirred by such a proposition when war-clouds were discernible in the sky, was it not a statesmanlike word eleven years earlier, when the heavens looked tranquil and beneficent?

It was a statesmanlike and inspired word from the prophet of the living God.

Born in the lowest ranks of poverty, without book-learning, and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon the earth. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent to-day, and the end is not yet.

I have endeavoured to give the details of my visit to the Mormon prophet with absolute accuracy. If the reader does not know just what

to make of Joseph Smith, I cannot help him out of the difficulty. I myself stand helpless before the puzzle.

All over the wide world the Gospel of the Lord Jesus Christ has been proclaimed by weak, humble Elders, many of whom have never stood on their feet to speak in public before they were sent out into the world. Men and women from every denomination under the heaven, every religious sect, and in every country where the Gospel has gone, have received the witness of the Holy Spirit that Joseph Smith was and is a prophet of the true and the living God; and they have sacrificed their families, their friends, their homes and their associates. Many of them, in earlier days, have been turned out by their families as things of evil because of the testimony that had come into their hearts of the divinity of this work.

I thank God for the knowledge I possess by the inspiration of His Spirit that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of the world, the Only Begotten of the Father in the flesh. And I thank Him that I do know that Joseph Smith was a prophet of the true and the living God. I rejoice in having had the privilege of bearing this testimony from Canada on the north to Mexico on the south, in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Norway, Sweden, Denmark, in the Hawaiian Islands and in the far-off land of Japan. May God help me and every Latter-day Saint who has a testimony of the divinity of the work in which we are engaged, to so live that our lives may proclaim the truth of this Gospel, is my humble prayer, and I ask it in the name of Jesus Christ, our Redeemer. Amen.

THE Church of Jesus Christ of Latter-day Saints has gleaned many notable characters from the inhabitants of the British Isles. Dr. Thomas L. Martin, born in a small town near Manchester, and for a number of years a member of the Higham Branch, near Barnsley, emigrated to America when but a lad of fourteen. Having a keen desire for learning, he worked his way through school, obtaining his A. B. degree from Brigham Young University, and Ph.D. degree from Cornell University. He has been for a number of years, and is at the present time a professor at the Brigham Young University, having charge of the soil chemistry and bacteriology department of that University. Dr. Martin is now visiting Europe to attend the International Soil Science Congress to be held July 20th to August 3rd at Leningrad and Moscow, Russia, and the International Botany Congress which meets at Cambridge University from August 15th to 22nd. He intends spending the remainder of his time studying soil conditions and rural problems throughout Europe. Dr. Martin's research work in bacteriology and soil chemistry has attracted the attention of American scientific circles.

THURSDAY, JUNE 5, 1930

EDITORIAL

TITHING

IT IS an ancient, divine law, reaffirmed in this day, that the members of the Church of Christ should pay tithes. That means, the voluntary giving for the promotion of the Lord's work and for the care of the poor, one tenth of all our income. Rewards, spiritual and temporal, flow abundantly from obedience to this law.

The principle of tithing, one of the most important in the Gospel, is a perpetual requirement of the Priesthood. It has been in full operation in every dispensation of the Gospel, from the days of Adam to the present time. The Bible records its specific practice from the early patriarchs to the later prophets; and the Saviour, and His disciples after Him, taught the principle. It was revealed to the Prophet Joseph Smith, as a binding law upon the latter-day Church.

Tithing is an equitable practice. It requires a person to divide his income with the Lord, in strict proportion to the amount received. A small sum, it may be a penny, if an honest tithing, will yield every promised blessing. It is the faithful observance of the principle that produces the benefits, not the amount paid.

Every member of the Church who has an income, or earns means, should observe the law of tithing. The President of the Church is under the same obligation as the humblest member. Every boy and girl should be taught to give tithes of their income to the Lord. It should be as a joyous privilege, an expression of grateful confidence in the Lord, to contribute tithing for the maintenance of His Church, the promulgation of the Gospel and the welfare of the poor.

Those who obey the law of tithing receive great blessings. To part with our earthly belongings seems to our selfish natures to be a sacrifice—but sacrifice always begets blessings. Happiness can be attained only upon the overcoming of selfishness. The first lesson in the art of happiness is to learn to do without. Whoever lifts his affections above earthly things, expands in spirit and begins to grow. Progress is determined by growth, and Latter-day Saints are a happy people because they move onward, increase, in every righteous power.

A living faith is developed within the tithe payer, which expresses itself in every activity of life. He becomes kinder to all, more honest and just in his dealings, more loyal to country, church and loved ones, and withal, he acquires the power to use

his means to better advantage, so that he is temporally no poorer, and spiritually much richer. He becomes an influence for good, sought after, among friends and strangers. And, often, the Lord, in His mercy, opens the windows of heaven upon His faithful children, and repays a thousandfold, according to their needs.

It is the invariable testimony of thousands, that obedience to this law brings unalloyed happiness, the power to solve the problems of life, a nearness to God. Let us covenant individually with the Lord, who has given us life and all that we have, that we will obey all His laws, including His law of revenue. Let us trust the Lord; He will not fail us.—W.

THE ASSOCIATED NEWSPAPERS

AMONG the many souvenirs now arriving of the Centennial celebration of the organization of the Church, none excels in beauty and interest the Jubilee Edition of the Associated Newspapers. These are four weekly periodicals published by the Church in the Dutch, two Scandinavian and German languages for the use of members in America and Europe who do not understand English. They are widely circulated on the Continent. The editor-in-chief of these newspapers is Elder J. M. Sjödahl, a brilliant former editor of the *Millennial Star*, and the chairman of the supervisory committee is President Rulon S. Wells of the Council of Seventy—both well known and beloved among the Latter-day Saints of the British Isles.

The magazine of sixty-four pages, with a special decorated cover, contains articles on the presiding quorums of the Church, the life of Joseph Smith, the history of the Church, the Bible and the other standard works of the Church, and a number of delightful writings on education among the Latter-day Saints, genealogy, the European Missions, scenic wonders of Western America, etc., etc.—all profusely illustrated with portraits and pictures of interest to Latter-day Saints. Notable are four large scenes in colours and of rare beauty, of the world famous canyons of Southern Utah and Northern Arizona. We congratulate all connected with the Associated Newspapers upon their abundant success.—W.

THERE have been many members of this Church who have achieved distinction. One of these is Dr. Harvey Fletcher of Provo, Utah. Dr. Fletcher is a graduate of the Brigham Young and Chicago Universities, and was Professor of Physics at the former institution for seven years. He is now technical supervisor of one of the sound experimental research departments of the Bell Telephone laboratories. He is the author of a book on sound which has commanded the attention of the scientific world. He served as president of the Latter-day Saints branch in New York for several years.

OUR CHURCH LEADERS—ANTHONY W. IVINS

(THIS M. I. A. lesson on the life of Anthony W. Ivins, first counselor in the First Presidency of the Church, is to be used for the second lesson night in June, as noted in the Auxiliary Guide for June, *Millennial Star*, May 15th, 1930, page 381.)

ANTHONY W. IVINS.

I. *Life History and Accomplishments.*

1. Early Life:

Anthony W. Ivins was born on September 16th, 1852, at Toms River, Ocean County, New Jersey, the son of Israel and Anna Lowrie Ivins. He went to Utah with his parents in 1853, and to Southern Utah in 1861. He was baptized in November, 1860, and was later ordained to the successive offices of the Aaronic Priesthood; he served well in these capacities, and at the age of thirteen was ordained an Elder. He was subsequently ordained a Seventy; then a High Priest. From early youth, Brother Ivins took great interest in Church activities. He served in various M. I. A. offices of his local organization, and was later set apart as president of the St. George Stake Y. M. M. I. A.

2. Missionary Activities:

In 1875-76, he was a member of a party sent out by President Brigham Young to do missionary work in Arizona, New Mexico and Old Mexico. The company was instructed to explore and report upon the country for colonization purposes, to visit and establish friendly relations with the Indians, and, of course, to preach the Gospel at every opportunity. In their travels, the group visited several Indian tribes including the Navajos, Hopis, Apaches, Pimas, Maricopas and Papagos, and penetrated into northern Mexico. They turned west and explored the Casa Grandes district where "Mormon" colonies were later established. During these visits, over two thousand five hundred copies of extracts from the Book of Mormon were distributed among the Indians.

In 1878, Brother Ivins, accompanying Erastus Snow, filled a mission to the Navajo and Pueblo Indians of Arizona and New Mexico. In the spring of 1882, he was called to the city of Mexico to do more missionary work among the Mexican people, returning home a year later. The following account of some of his activities at this time was published in the *Utah Journal*:

At the little town of Chimal, we have been welcomed by a congregation of Protestants, whose minister (an Indian), has always invited us to speak when we have met him. On a particular Saturday, we went to see them, and I felt that the time had come when some of them would enter the waters of baptism; and although I had heard nothing to that effect, went prepared to administer the ordinance.

After mentioning that seven or eight persons, including the minister, were baptized, he continues:

It was a scene never to be forgotten. It had become generally known that the baptisms were going to take place, and a large number of persons had assembled to watch the ceremony. They were all Indians, and as I gazed upon that group of dusky faces assembled to witness the administration of an ordinance once performed by their fathers in this same stream, my mind wandered back to the days of their glory, and many scenes in their past history flashed before me. I thought of a time when Alma administered the same ordinance in the waters of Mormon; and of the words of our Saviour to Nephi: "I give unto you power that ye shall baptize this people when I am again ascended into heaven." And it filled my heart with joy and thankfulness to see the sons of those righteous men, who, for fifteen centuries, had wandered in darkness, returning to a knowledge of their fathers and the Gospel of Christ in accordance with the promise of the Lord their Redeemer.

3. Other Church Labours :

After he returned from his second mission to Mexico, he was chosen a member of the High Council of St. George Stake, and later became first counselor in the stake presidency. In 1895, he went again to Mexico to take charge of the interests of of the Church in that country, in response to the call of President Woodruff. While there, he was appointed president of the Juarez Stake which was organized in December, 1895, and spent much of his time in traveling in the interests of the Church, and in preaching the Gospel and bearing his testimony.

He was chosen and ordained an Apostle on October 6th, 1907. In 1920, he was called to preside over the Y. M. M. I. A. of the Church, holding that position until he was chosen second counselor to President Heber J. Grant, in March, 1921. At the death of Charles W. Penrose, in 1925, Brother Ivins was sustained first counselor in the First Presidency. In this position, as in all previous ones held by him, he has devoted his time and strength to help build up the Church.

4. Civic and Business Activities :

When Brother Ivins was presiding over the Juarez Stake, he also acted as vice-president and general manager of the Mexican Colonization and Agricultural Company, under which the "Mormon" colonies in Mexico were established. He was also president of the Dublin Mercantile Company, the largest mercantile house in that part of Mexico. President Ivins first served in a civil capacity as special policeman of St. George precinct, later becoming constable, then city attorney, mayor, deputy sheriff, prosecuting attorney, and for six years he was assessor and tax collector for Washington County. He was a representative to the territorial legislature in 1894, and was a member of the State Constitutional Convention in 1895.

Brother Ivins' work among the Indians aroused in him a great interest for the welfare of those dark-skinned people. He secured the first governmental appropriation for the Shebit Indians, and

moved them from the Shebit Mountains—where contention between them and white settlers had developed—and purchased and established them on the Santa Clara River, their present reservation. He was the first government agent sent to these Indians, serving in that capacity for two years.

Before going to Mexico, President Ivins engaged successfully in farming and stock business, both privately and as manager of two companies which owned the largest herds and ranches in that particular section of the West. Since returning from Mexico, he has been identified with various colonization and irrigation projects. He is president of the Board of Trustees of the Utah State Agricultural College, vice-president of Zion's Savings Bank and Trust Company, and a director in the Deseret Savings Bank and the Utah State National Bank.

5. Personal Characteristics :

President Ivins combines happily the practicality of the business man, the mind of the scholar and the soul of the poet. He is successful in business ; an accurate and comprehensive student of history and science as well as of theology ; an inspired exponent of the Gospel of Jesus Christ. He is a true friend and a good companion. He is a wise and gentle counselor. Many, both in and out of the Church, seek his opinion on temporal and spiritual matters. His logical and interesting discourses are enjoyed by all. He is a fluent speaker of the Spanish language. He is an ardent sportsman, a keen follower of clean physical activity.

II. *Characteristic Sayings of President Ivins.*

The following are extracts taken from President Ivins' addresses at various general conferences :

I believe in the vital forces which characterize His Gospel, and apply to all those who put their faith in Him ; and so I depend upon Him as I have all my life. Whatever I do I think of the Lord, and my utter dependence upon Him for strength to accomplish it.

O, how precious is the Spirit of God our Father, that leads us unto all truth. . . . If you are guided by it you never will go astray, but you will feel as I do that in this fight with sin you had better die in the trenches.

Latter-day Saints should seek wisdom and learn the value of righteousness and justice ; they should patiently submit to persecution when it is for righteousness sake, be slow to anger, quick to forgive, merciful, but always just. They should be peacemakers constantly striving both by precept and example to bring to pass the universal brotherhood of man.

A government can be no better than its citizenship, since the men who frame and execute the laws are chosen from among the body of the people, and consequently reflect the character of the majority of the electorate.

To properly comprehend the great plan of human redemption, designed by the Father for the blessing of His children, it is necessary that we be familiar with His hand-dealings with the people of the world, from the beginning of time, as we count it, until the present.

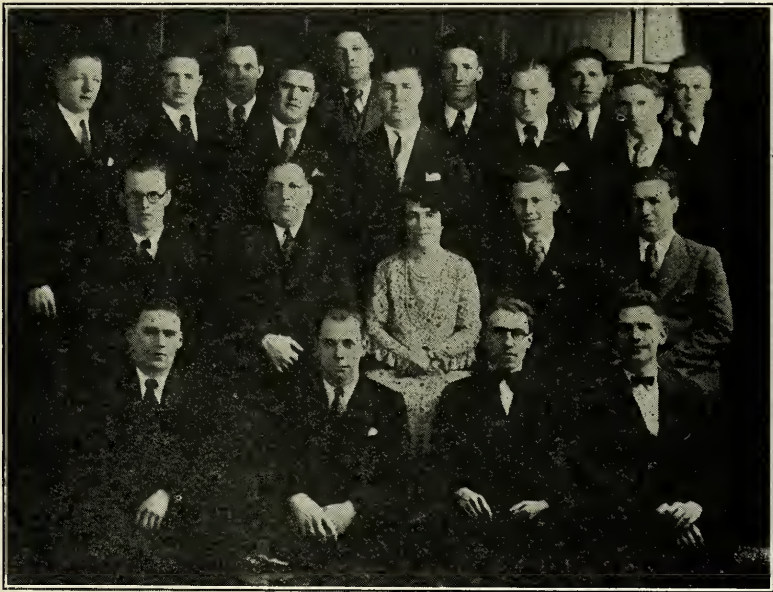
No development of science will ever contradict the revealed word of the Lord, which has come to us. For the moment theories may appear to be in conflict with His revealed word, but demonstrated truth will always be in harmony with it, for He is the Author of all truth.

The Church of Jesus Christ of Latter-day Saints is a Christian Church in the fullest sense of the word, the declarations of the so-called Christian churches of the world to the contrary notwithstanding. In its establishment and accomplishments the words of the Redeemer, and the declarations of the prophets who lived before and after Him are fulfilled.

—Adapted from *L. D. S. Biographical Encyclopedia*, Vol. 3, pages 750-52.

NOTTINGHAM DISTRICT CONFERENCE

A SPIRIT of celebration and rejoicing pervaded the three-day conference of the Nottingham District, held at Derby on Satur-



MISSIONARIES AT NOTTINGHAM CONFERENCE

FRONT ROW, left to right: Elders Rex A. Meeks, Roland G. Manning, Morgan C. Boley and Merrill P. Gunnell, Nottingham District; second row: Elder Kelvin A. Baldwin, Nottingham District; British Mission President A. William Lund; Sister Josephine B. Lund, President British Mission Relief Societies; President Harold B. Rowell, and Elder Marion S. Johnston (District Clerk), Nottingham District; third row: Elder Joseph R. Greenhalgh, Newcastle District; Elder William Yancey, Liverpool District; Elders E. Glenn Taylor, W. Layton Barlow, Marvel F. Andersen and James C. Rawlinson, Nottingham District; fourth row: Elders Edward L. Hall, Milton D. Cushing and Douglas Donaldson, Nottingham District; Elders Harold A. Thorne and Don R. Patterson, Norwich District,

day, Sunday and Monday, May 17th to 19th. The suggested program was well executed, and those attending felt spiritually fed and uplifted. The missionaries in the accompanying picture were present.

The Sunday sessions, held in the Keir Hardie Hall, were attended by a large group of members and friends, eager to learn more of the glorious message of the Gospel of Jesus Christ. A pageant portraying the restoration of the fulness of the Gospel was ably presented by members of the District at the morning meeting. The addresses of Mission President A. William Lund and local members were impressive and inspirational. Appropriate musical selections were commendably rendered by the District choir and others.

Interesting and prominent events related to Church history were pictured at the lantern-slide lecture held in the Cooperative Rooms on Saturday.

All the traveling Elders bore testimony to the divinity of their work and told of the happiness and joy received in it at the missionary meeting on Monday. President and Sister Lund gave counsel and advice. Splendid toasts and tributes were given at the memorial banquet served during the day.

The successful Nottingham District Conference provided renewed vitality and interest to all present.

MARION S. JOHNSTON, District Clerk.

FROM THE MISSION FIELD

Arrivals and Assignments: The following missionaries have arrived for the German-Austrian Mission: Quin T. Shepherd—Salt Lake City, Utah, Jack B. Morris—Salt Lake City, Utah, Jesse H. Knight—Raymond, Canada, Henry C. Miller—Salt Lake City, Utah, Joseph A. David—Salt Lake City, Utah, and Frank M. Adams—Parowan, Utah, arrived at Hamburg on February 17th, aboard the *George Washington*; Wayne D. Holley—Mapleton, Utah, and John F. Manning—Unity, Idaho, arrived at Hamburg on March 3rd, aboard the *American Farmer*; Howard L. Blood—Kaysville, Utah, and Dale F. Robbins—Brigham City, Utah, arrived at Hamburg on April 6th, aboard the *American Farmer*.

Doings in the Districts: *Birmingham*—At a baptismal service held in the Handsworth Chapel at Birmingham, on Saturday, May 10th, three persons were baptized by Elders Clarence V. Bigler and Ivan E. Lauper, and were confirmed members of the Church by Elders Cyrus W. Greaves, Therald N. Jensen and Elwood A. Gee.

One person was baptized by Elder Owen E. Andrus, at a special baptismal service held in the Handsworth Chapel, Birmingham, on Saturday evening, May 10th, and was confirmed by Elder Elwood A. Gee.

Bristol—The members of the Bristol Branch and their friends thoroughly enjoyed an Easter ramble on Easter Monday, April 21st, at

Frenchay, near Fishponds, Bristol. The afternoon was spent playing games.

Liverpool—On Saturday, May 10th, the Bee-Hive Girls of the Blackburn Branch sponsored a social to raise funds for buying carnations for Mothers' Day. A splendid evening's entertainment was provided.

London—Four persons were baptized by Elders A. Fenton Smith and William T. Mathie at a baptismal service held on May 3rd at the Hoxton and Haggerston Baths. They were confirmed by President John L. Clarke, and Elders A. Edward Anderson, D. Wynne Thorne and A. Fenton Smith.

A Relief Society organization was effected in the West London Branch on Sunday, April 27th. Officers were installed, and the activities and program for the present season were outlined.

Newcastle—On Saturday, April 26th, in the Dalton Hall, a social was given by the Primary of the West Hartlepool Branch, for the purpose of raising funds for the Primary Children's Whitsmtide treat. A supper was served to over a hundred members and friends, who spent the remainder of the evening dancing.

Norwich—On Tuesday, May 6th, a Relief Society organization was effected in the Ipswich Branch.

On Mothers' Day, Sunday, May 11th, appropriate programs were given at the Ipswich, Lowestoft and Norwich Branches. Each mother was presented with a white carnation.

At a baptismal service held at 60 Park Lane, Norwich, on May 11th, one person was baptized by Elder Don R. Patterson and was confirmed by Elder Ernest P. Leishman.

Nottingham—A baptismal service was held at Eastwood, on Monday, May 12th, at which three persons were baptized by Elder Milton D. Cushing. They were confirmed by President Harold B. Rowell, and Elders Marion S. Johnston and Rex A. Meeks.

Sheffield—On Sunday, May 11th, the members of the Church at Rawmarsh, near Rotherham, were organized into a branch. Over fifty members and friends filled the hall to enjoy the Mothers' Day program and to learn more of the restored Gospel. President William A. Dawson, and Elders Rulon S. Scoville, Kenner B. Clayton and Alton S. Manghan were present.

On Sunday, May 11th, a wonderful opportunity was afforded to explain the Gospel principles. By appointment, Elders Francis E. Stock and Welden C. Roberts, in company with local Elder John H. Moore, met with the Adlt Bible Class of Thorne. They were well received, and Elder Stock addressed the class on the tenets of "Mormonism," after which time was allotted for questions and discussion. The brethren were extended an invitation to visit the class at any time.

Branch Conferences: Of the Stroud Branch, Bristol District, held on Sunday, May 4th. "Thankfulness for, and Obedience to the Gospel" was the theme of the day. President David H. Huish and Elder Hector P. Sadler attended.

Of the Cheltenham Branch, Bristol District, held on May 11th. "Our Gratitude for our Mothers" constituted the theme of the conference. An appropriate program was presented at the morning session by the Sun-

day School. President David H. Huish, and Elders R. Eldon Crowther and James R. Clark were the missionaries present.

Of the Preston Branch, Liverpool District, held on Sunday, May 11th. The theme of the conference was based on the Book of Mormon. A pageant entitled "Lehi's Journey" was well given. President Eugene Romney, Jr., and Elders H. Wendell Jacob, Ralph W. Oborn and Lyndon J. Hall were present.

Of the Skelton Branch, Newcastle District, held on May 11th. The history of the Prophet and the rise of the Church were portrayed in a pageant, composed by a local member. President Lowell R. Rich, Elder Wayne H. Nielson, and Brother John Rudd spoke.

Of the Ipswich Branch, Norwich District, held on Sunday, May 11th. The theme, "Love," was presented in song and speech. President Clyde L. Thomas, and Elders Harold A. Thorne and Elbert G. Adamson were in attendance.

Of the Loughborough Branch, Nottingham District, held on April 27th. The progress of the past century was described by the speakers. The missionaries in attendance were President Harold B. Rowell, and Elders Marion S. Johnston, Edward L. Hall and Marvel F. Anderson.

Of the Nottingham Branch, Nottingham District, held on Sunday, May 4th. President Harold B. Rowell, and Elders Marion S. Johnston, Kelvin A. Baldwin and James C. Rawlinson were present. The theme, "Our Earthly Heritage," was portrayed in pageant, song and speech.

Of the Derby Branch, Nottingham District, held on May 11th. The theme of the day, based on the inspired leadership of the past century, was well carried out in pageant and song. President Harold B. Rowell, and Elders Marion S. Johnston, E. Glenn Taylor and W. Layton Barlow attended.

Of the Aberdeen Branch, Scottish District, held on Sunday, May 4th. The Sunday School presented a pageant at the morning session. "Obedience" was the theme of the night meeting. President William M. Faulds, and Elders DeVon Y. Stewart and O. Sherwin Webb were in attendance.

Of the Saltcoats Branch, Scottish District, held on May 11th. A Mothers' Day program was presented in conjunction with the conference program. President William M. Faulds, and Elders Lewis A. Phelps and Jules Gillette spoke at the evening session.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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